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## Contributors and Correspondents

### A VISIT TO GALT.

"The town of Galt," remarks one, "is the chief place in the township of Dumfries, beautifully situated on the Grand River, and possesses great capabilities of increase. The township is fourteen miles square and the land nearly all arable, a large proportion of it being cleared and of the finest quality."

As I have returned from a visit to that town, I would note down some facts and impressions relative to its ecclesiastical history. The first Presbyterian minister who was settled in it was the Rev. William Stewart, from Comrie parish, in Perthshire, North Britain, lame in gait but of well cultivated mind, whose father many years ago resided in that picturesque spot called St. Fillan's, at the foot of Loch Ewin, so well known to tourists, and also to those who were wont to celebrate the highland games in that part of the world.

During his incumbency the settlement, being so new, was comparatively poor. It had also a severe scourge from the cholera. Mr. Stewart left Galt and was afterwards settled at Demorara, a deadly climate to Europeans, and subsequently followed to the tomb another of the name of Stewart, who was placed there before him. Rev. Dr. Bayne was the next minister, who in turn was again succeeded by Rev. Dr. Thomson, formerly of New York, who expressed his hope of serving many happy days there. However, it was so ordered in Providence, that after a short ministry in Galt, he returned to his former congregation in New York. He keeps as a curiosity the cigar case which his predecessor was wont to own. At the time of our arrival Rev. Dr. Broomer was minister of the Church of England congregation, an amiable man and a first-class reader of the Prayer-book service. Rev. Mr. Strang was minister of the other Presbyterian congregation. To Dr. Thomson succeeded the Rev. James R. Smith, the present excellent and devoted pastor, whose labours the Great Master has crowned with so many tokens of success, and who has long taken a lively interest in religious revivals.

Galt has had its share of trade and commerce, and has it still. It is stretching considerably in the direction of Preston. The roar of its machinery may be heard on week days, while the elements of fire and water, under the control of man, produce splendid edge-tools, etc. It has gone through many changes since St. Andrew's Church on the hill was first opened for Divine worship. And some seven years ago, and also last winter, it has pleased the blessed Head of the Church to send a number of very refreshing showers for the good of Zion. Of course, some will tell one that little if any good has been effected beyond some temporary excitement, but the impartial observer must confess that in Knox congregation there are signs not a few that an outpouring of the blessing in the case of members has taken place.

Many have passed away, who, in the days of other years, heard the Gospel in this corner of the vineyard. I visited the burial ground beside St. Andrew's Church, and having plucked the wild flower and the church-yard moss from the graves of some relatives, and carried them with me as frail and fading memorials of the departed, I felt that here we have no contending city, and that

"He builds too low, who builds beneath the skies." Mr. Jones, teacher of music, was present in Knox Church for several years. He has great knowledge of music, and is a powerful practitioner in it, and was first introduced to public notice by our friend the Rev. Mr. Goldsmith, of Seaforth. It was a fine spectacle to see the group of children under the shadow of the sanctuary, who had come from Miss McPherson's institution to hear the joyful sound. May the children everywhere be brought to cry Hosannah in the Temple, to the Son of David.

"Remember thy Creator now,  
In these, thy youthful days,  
He will accept thine earliest vow,  
He loves thine earliest prayer."

Besides the large Sabbath school in Knox congregation, numbering some hundreds, with a full staff of teachers, they have a number of branch ones in the rural districts. A meeting of the young was organized some two months since, connected with the congregation, for religious purposes. A brief prayer meeting is held after the evening service is closed on Sabbath, and it was touching, last Sabbath night, to hear the voice of one of the elders so strikingly seeking, when leading in prayer to guide our thoughts upward to the throne of heavenly grace. Oh, if we had more cottage patriarchs like this venerable old man in our Churches, Christ's kingdom would be more advanced, and more souls awakened, and the children of God more edified. There is another leading feature connected with the public worship which ought to be noticed, and it is this: that they are all young men who take up the collection. Would that this were more prevalent in all the churches. May God send reviving influences into all our congregations. When one of the Session told me last Tuesday some of the history and progress of the revival, it made me feel that we may well say, "What hath God wrought." Imperfections will be connected with every effort of man, but while this must be conceded let us also say that the Great Shepherd has shown His power unto His servants, and His glory unto their children.

Reviv's Thy work, O Lord,  
In our own souls, we pray,  
May all for the great harvest-home,  
Be ripening day by day."

W. G.

(For the Presbyterian.)

## THE RECENT SUNDAY SCHOOL PARLIAMENT.

The "Sunday School Parliament," or International Conference, which has recently been held at Wells, or Wellesley Island, among the charming scenery of the Thousand Islands, was an occasion full of interest and profit, as well as attended with the advantages of health, full rest and recreation, and innocent enjoyments of the endowed. Wellesley Island as it comes, it is properly called, is one of the largest of the "Thousand Islands," having a historical interest attached to it, owing to the capture and burning thereof of a British steamer—the *Sir Robert Peel*—during the troublous times of the "Rebellion" of 1837. This warlike association is rapidly losing under the pleasant influences of "Camp-meetings" and Sunday School Conferences. Its green shades are picturesquely relieved by white tents gleaming amid the trees, the dwellers in which appear to enjoy all the comforts of home in their temporary habitations, with the addition of the sweet fragrant air blowing the perfume of pine and fern about them, both by day and night, and the cool forest shade to temper the heat of the July sun. There are also several picturesque cottages—a good sized hotel with other official buildings, and the extensive and commodious tabernacle, whose curtains have sheltered large and attentive audiences for several days consecutively. Charming walks for promenade have been cleared around and through the island, from whence there are lovely vistas of river, rock, island and distant shore. The visitors to the island are numerous, for besides a tolerably large population of sojourners, excursion steamers were continually arriving and disembarking their freight of passengers at the wharf, while steam yachts were every little while darting in and fro, bringing visitors from Alexandria Bay, Clayton and Gananoque; and tiny skiffs were lazily gliding up and down the island shore. As the coolness of evening drew on the fishing parties began to come in, and everywhere among the tents you could see the smoke of the camp-fire rising picturesquely among the trees, and the preparations of the evening meal *al fresco*, a pleasant patriarchal variation on the ordinary hurried and conventional life of the age. Scarcely less unique seemed the gathering in the tabernacle, beneath whose white curtains the eye could look out into interminable vistas of forest boughs, while the fragrant breath of the pines filled the air, and Mr. Bless' exquisite sacred music led nothing to desire in the way of outward enjoyment.

But the "tabernacle" furnished something better still. In the addresses given on important or suggestive subjects connected with Sunday school teaching, was much that was both profitable and spiritually stimulating. To begin with Canadian names, though these were not many, Dr. Castle, of Toronto, gave an excellent address on the "Culture of Converted Children," and Mr. Marling, formerly of Toronto, spoke with his usual warmth and piety on "The Christ-like teacher." Mr. Hughes spoke on a subject in which he was qualified to offer suggestions—"What Sunday schools can learn from secular schools"—and the Rev. Dr. O'Meara, of Port Hope, gave an interesting account of the revisions of the Bible, so far as it has now progressed. Passing to American speakers, the most remarkable address of the Conference was, of course, that delivered by the Rev. H. W. Beecher, to a large concourse of people attracted to the spot by the announcement that the great Brooklyn orator was to speak. The richness of illustration and originality of thought, for the characteristic power, pathos, humor and lofty and impassioned oratory which were combined in its delivery, it was a rare treat, while the sobriety of thought, the freedom from anything like *ad captandum* speaking, and the impress of genuine earnestness were not less remarkable. Even the most prejudiced felt his prejudices melting away, and the orator held his audience spell-bound till he had ceased to speak. Among the thoughts which were vividly brought and enforced were the permanent importance of the home training, and especially that of the mother, which is too often forgotten in the prominence of the Sunday school; the urgent need of cultivating a higher type of Christian life than that of the average church member which falls so infinitely below the Christianity of Christ and His apostles; the hope that ever higher developments of spiritual life should be the aim of the Christian Church; the *honesty of holiness* as contrasted with the selfishness which pervades the superficial religion of many, and the *absolute satisfaction* of the soul which shall at last "see the King in His beauty," and shall know what it is to "be satisfied!" It was an address which could hardly fail to leave lessons for good in the most careless hearer, and Mr. Beecher, with his commanding presence and magical power of speech, always compels the closest attention of which his audience is capable.

The Rev. Dr. Warren, of Brooklyn, gave a very interesting address on "The relations of the Bible to science," showing that these are not, and need never be considered, antagonistic. Dr. Lyman Abbott, the able and accomplished editor of the *N. Y. Christian Weekly*, himself a New Testament commentator, gave an admirable and suggestive lecture on "The structure of the Bible and its laws of inspiration." The main principles that he enforced were, that, as the Bible, though the Word of God came to us, not direct from Heaven, but through human channels, and was in this aspect, the work of writers widely separated by time, distance, temperament, genius, and outward rank and circumstances, regard must be had to this in its intelligent study, since mistakes had arisen from losing sight of the individuality of the

speakers or writers, in giving Divine authority even to the words of the great tempter, and in applying the same standard of interpretation to the poetical books as to the Pauline epistles, which was as incoherent as it would be to interpret precisely alike "Paradise Lost" and Newton's "Principia." He brought out strongly also the paramount importance of drawing from the lesson under consideration, some special practical spiritual lesson, to teach the heart and conscience of the class, and enforce the truth that a realizing faith is far better than any merely critical and intellectual mastery of Scripture truth.

Space will not permit of giving sketches of length of more of the interesting addresses delivered. The Rev. W. H. Crafts, Conductor of the Conference, spoke several times, and always forcibly and well. A Syrian Missionary in native dress, A. O. Vanlonop, illustrated by original costumes, utensils, etc., many Bible scenes, such as going to the well for water, women grinding at the mill, the use of the "fan" in sifting the wheat from the chaff, etc. Mr. Bliss led the service of song with exquisite taste. Several ladies spoke well on various subjects. That of Miss M. E. Winslow deserves a separate notice, being an interesting account of an American unsectarian effort, somewhat akin to that of our own Juvenile Mission, with the difference that the children benefited by it are those of Roman Catholic Europe instead of heathen India. As it comes fairly under the head of "Intelligence of Female Missions," a sketch of it will be given on a future occasion. Meantime we must take leave of this interesting International Conference, with its pleasant memories and delightful associations.

## MEMOIR OF NORMAN MACLEOD, D.D.

BY HIS BROTHER, THE REV. DONALD MACLEOD, B.A.

Since the publication of the Memoir of Dr. Chalmers, perhaps no book of the same class has issued from the press, either in Britain or America, of a more popular character, and more calculated to exert a powerful influence than the Memoir of the late Dr. Norman Macleod. The author of this book has performed his task with skill and fidelity, for unlike many similar works which portray only one side of the character of their subjects, we have here a full delineation of Dr. Macleod, his mirth, and his seriousness, his loyalty to the gospel and his broad views, are faithfully described. That the minister of the Barony was a gifted, devoted, and useful pastor, and a sincere believer, is clear from the entries in his journal, and from his statements in his correspondence with his friends.

On the occasion of the last illness of his brother James, he consecrated himself to God, and recorded the *hymn* in his diary, in these words, "And now, O God of my fathers, this 8th day of December, solely and entirely under Thy guidance, I commence again to fight the good fight. I acknowledge Thy hand in making my dear brother's illness the means, through, and only for the sake of the great Redeemer Jesus Christ, do I look for an answer to earnest prayer. Amen." Nearly four years later he wrote, "The goodness of God has been great, very great. If it were not for his great love I could not stand a minute, but by my own state has had this good effect, that it has made me distrust myself and rely more on Christ." Referring to his ordination, he recorded the following words: "I bless my Father and my Saviour for the love shown me. I was enabled to have sweet communion with God. Before going into the Church, and while kneeling beneath the hands of the Presbytery, I was, by God's assistance, enabled to devote heartily my soul and body to the service of my parish, which I trust may be accepted." Further on we read the following simple confession: "O God, Thine eye has seen me write these things! Omnipresent! I rejoice that Thou knowest the heart. I have not one thing that I can plead—no faith, no repentance, no tears. A sinner I am, but oh, God, I will in opposition to all the temptations of the flesh and corrupt, hard heart, I will throw myself with all my strength, in simplicity, and, I trust in godly sincerity, on Christ and Him crucified."

The above are samples of many passages wherein his simple piety is expressed, and it were well if there had been no occasion for recording (any deviations from the sound faith of Scotch Presbyterianism, but having come under the influence of his cousin, Dr. John Macleod Campbell, and others of still broader views, he imbibed principles that considerably diverged from the Westminster Confession of Faith, and the Calvinistic system of doctrines. "There is a book," says he in a letter to his mother, "I wish you would order for your Reading Club—Dr. Payne of Exeter's Lectures on the 'Sovereignty of God.' It has revolutionized my mind. It is a splendid book, and demonstrates the universality of the Atonement, and its harmony with election. This appears to have been his first departure from the ancient theology. But he did not long remain there; from one error he soon passed on to others of a more serious nature. He first embraced the universality of the atonement, and afterwards he adopted 'the Salvability of the Heathen' without the gospel, and at last he rejected the doctrine of the Satisfaction of Christ's suffering and death. On 'the salvability of the Heathen,' he says, 'that no soul is saved except through the blood of Christ, and that no soul is saved without belief in Christ, are not equally true propositions; for, if so, all infants would be damned. Now, as all admit that infants may, without faith, be saved by having the benefits of Christ's death imputed to them, so far ought we know that the Heathen, who are incapable of

faith from their circumstances, may have the benefits of Christ's death in the same manner."

It will be observed that this is a more spooning, which has no warrant in the word of God, and therefore we are not entitled to entertain it even in thought.

Concerning the views on the nature of the atonement, which he adopted, the author of the Memoir tells us that "he may afterwards have diverged, in regard to some minor points, from what Campbell taught him, but he certainly never recurred to the conception of the sufferings of our Lord, as penal." In his journal we read his own words on the subject. "I have been seldom in life so exercised in spirit as during the Sunday which preceded the communion, and on the communion Sunday itself, in preaching on the Atonement, according to the view taken of it by my beloved John Campbell. . . I believed, and still believe, that what Jesus did as an atoning Saviour, He did for all, because God commands all men to believe in Him as their Saviour. . . But what I never could see was the philosophy of the atonement. . . The usual method of explaining it . . . as penal suffering from God's wrath, and so satisfying Divine justice. I could not contradict, but could not see and rejoice in as true."

Elsewhere in his journal we meet with the following:—"They will tell you that you deny the statement, unless you believe that Christ on the cross endured the punishment which was due to each sinner of the elect, for whom he died, which, thank God, I don't believe, as I know He died for the whole world."

It has been known for some years that his views on the Sabbath, and the moral law, diverged considerably from that professed by his own, as well as other Evangelical churches, but his views on the atonement have not been generally known, until the publication of this Memoir. Besides the influence exerted on him by Dr. Campbell and others, perhaps his deviations from the Confession of Faith, may, in a large measure, be attributed to the fact of his not being instructed in youth in the fundamental doctrines of the faith as held by his Church. "I never heard my father," says he, "speak of Calvinism, Arminianism, Presbyterianism, or Episcopacy, or exaggerated doctrinal differences in my life. I had to study all these questions after I left home. He might have made me a slave to any 'ism.' He left me free to love Christ and Christians."

## Light Wanted.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Chancing to be in the village of Fensel Falls on the twelfth of July last, I found a large assembly of "Orangemen" and "Orange Young Britons" celebrating the anniversary of the "Battle of the Boyne," and embraced the opportunity of listening to the addresses delivered by members and friends of the order at the close of the grand procession.

One of the first speakers made use of the following language:—"The Protestants of Ireland were always true to their colors. The Presbyterians of Scotland were not so. The Scotch Presbyterians were at one time in alliance with the Church of Rome." There were, I was informed, two Presbyterian ministers on the platform at the time, and I fully expected that they would not allow any such remarks to pass unnoticed, but as they did so, and I have not seen the matter mentioned in any of the papers which reported the day's proceedings, I take the liberty of troubling you to give this a place in the *PRESBYTERIAN*, hoping that some one of its many readers, who are conversant with every particular of the early history of our beloved Church, will state, through its columns, whether there is even the shadow of a truth in the statement. I lay claim to some little knowledge of the history of Scotland and the Scotch Church myself, and have always believed that if there are a people on the face of the earth who threw off the yoke of Rome without retaining even the semblance of any of her superstitions, it is the Scotch Presbyterians, and from the day she first declared for the Reformation till the present, the Presbyterians of Scotland have had no connection whatever, either directly or indirectly, with the Church of Rome.

Yours truly,  
PRESBYTERIAN.

[The above is an interesting communication. It affords an illustration of the many absurdities uttered by the ignorant or the designing. The merest school-boy knows that the Reformation in Scotland was an emphatic protest against the errors of Rome, and that the Church in Scotland had to suffer grievously through its steady and faithful resistance even to the prelate of England. We should like to hear from the two Presbyterian ministers above mentioned.]—ED. B. A. P.

OAN I justly lay claim to the blessing promised to those who endure as well as suffer? With patience and constancy, do I resist alike the covert allurements and the open and bold temptation? Do I remember that the tried Christian shall be the one crowned; and that the cross is but for a little while, but the crown is eternal? Is the love of Christ so strong in my heart as to give the victory over every temptation?

O LORD, give me strength of resolution; and when I know a thing is wrong, help me to have done with it; and when I see it is right, help me to make haste and delay not to keep thy commandments. May I never try to patch up a piece between conscience and myself by trimming and compromising! If I know a thing to be Thy will, may I ever be faithful and prompt to do it!—Spurgeon.

## Home Mission Debt.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—As the question of the Home Mission debt will be before Presbyteries just now, a word in regard to the mode of dealing with it may not be out of place.

It is a matter for regret that such a debt should have come into existence, but the confidence that the church will promptly respond to the demands of the work which God has put into her hands, should remove any serious apprehension in regard to it. Still there are different methods of dealing with the case, and it is well to consider which may be the best way of raising the money.

The simplest way, of course, would be to levy for the amount according to the membership and the number of families in each congregation, but a serious objection to this will be recognized and appreciated at once. Some congregations have been very liberal in their contributions, while it cannot be denied, that others have been the reverse. Some have even made special exertions to prevent this very debt which the church is called upon to remove from being contracted, while many congregations have failed to realize the fact that the contributions of the church were falling below the requirements of the work, and have therefore done nothing, or very little, to prevent the debt from being accumulated.

It is evident that supposing equal ability in two such contracted congregations, there would be a practical injustice done if they were asked to contribute equally to the liquidation of this debt, to prevent which one had exerted itself to the extent of its ability, and the other scarcely at all.

Still this is not the chief objection, rather let me direct your attention to the effect which such a method would have upon the future work of the church. Congregations which have been encouraged to act liberally, will soon see that their efforts fail to produce the desired results, and just as a man will grow disheartened if he finds himself sinking into embarrassment in spite of all he can do, through the inefficiency or carelessness of other members of his family. They will say, "It is of no use to bear our own full share, and then be asked to pay the debt incurred by others. The shoulders that are highest bear the chief weight of the beam. Let us come down to the common level, so that others may have their share with us." It would be easy to answer this by an appeal to duty and responsibility in the sight of God, but such an appeal made by those who do not realize their duty or their responsibility would be of small value. While it must be remembered that there is still a good deal of human nature even in the most liberal Christian when he comes to feel that his giving only helps another man not to give.

One way in which this will be very likely to manifest itself in the present case is that congregations which have already done liberally, especially those raising their funds by "Missionary Associations," will advance the amounts required of them out of funds intended for the coming year. The result of this can be readily seen. The debt will seem to be paid, while, in reality, it will merely have been borrowed from the contributions of the current year. The H. M. O. will be relieved, and believing the appeal to the Church to have been successful, will feel themselves warranted to entertain hopes of an extended work. Depending on the expected income, and at the close of another year we shall find that, so far as this method of paying off the debt has been adopted, our condition is worse than before. The effort now required is said to be "special," and one not to be repeated; that is only true conditionally. The debt represents the fact that our contributions are less than our expenditure. The deficiency already existing may be made up by a special and single effort, but the cause which produced this is not thus removed. The terms of the two series, of expenditure and contribution, are annually diverging, and only the cutting down of the one or the increasing of the other can reduce them to equality of progression. Of these, one, of course, means the crippling of our Home Mission work and the ultimate limitation of the Presbyterian Church in Canada. The other means the increase in liberality in the Church, especially in the large portion of the Church which have seemed almost like uninterested spectators of the work, and have fallen even below the average of the contributions of the Church.

It will surprise those who have not looked with any care into the matter, how very large a proportion of the present heavy debt on the Home Mission Fund is represented by the amounts by which congregations have fallen below the average actually contributed in their Presbyteries.

But the question comes up, What is to be done? Well, something is done if we can be on our guard in time against falling into a serious error such as has been indicated, and, on the positive side, much good may be done if the present time be used as an opportunity for dealing through "facts and figures" with congregations in which the grace of giving to the cause of Christ is so feeble, with the directness and urgency which the case demands. Yours truly,  
G. BRUCE.

THEY are beggars—and yet too proud to beg; they live by robbery. They rob their bodies of the due influence of their souls upon them; they rob their souls, by denying them that knowledge of God which can alone satisfy them. They rob God of His claims, of His glory; they rob Him of His holiness, of His justice; and would rob Him of His being if they could; yet they are too proud to beg His mercy, too self-sufficient to hang upon His strength.